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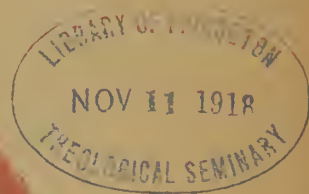
NO. 4

# THE AMERICAN McALL RECORD



DECEMBER

1896



# THE AMERICAN McALL RECORD

PUBLISHED QUARTERLY BY THE

## AMERICAN McALL ASSOCIATION

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Those subscribers who find a blue X upon the wrapper of their RECORD may know that their subscription expires with this issue, and should renew without delay, that they may receive the next number.

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In selecting your Christmas presents, don't forget our books. We still have some copies of Dr. McAll's Memoir, and no better book can be found for a gift to a pastor or to any other friend. For the young people there is "The Cruise of the Mystery," and Miss Moggridge's delightful "Among the French Folk," and for the children there is always "Fifine." For a Christmas card, what can be better than the four-page leaflet, "Christmas Fêtes in the McAll Mission," or Mme Pasteau's pretty story, "The Lost Children." The prices of all these and other publications will be found on the second page of the cover; and we call special attention to the notice that copies of Dr. McAll's Memoir may be bought at the Bureau for \$1.15, saving the postage. Where a number of copies are required by an auxiliary, if not very distant from Philadelphia, it may be a saving to purchase the books thus and have them forwarded by express.

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The new Salle Beach, destined to replace that at Les Ternes, was opened on October 30th. It is at the corner of the Avenue St. Ouen and the Rue Championnet, near the fortifications, in a district wholly destitute of any work of the kind. The dispensary will be carried on as formerly at Les Ternes.

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The place of the soldiers' reading-room at Nice has been changed, with excellent results. The new reading-room is near the largest barracks, and the attendance is now double what it was this time last year in the old room.

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Good reports come from all the places where, by reason of the need for economizing, changes have been made either in the situation of the halls or their management. Everything appears to have been for the best. The new hall at Bezières, in the far south, on the Mediterranean, is very well attended, and the pastor of the Free Church, who had undertaken the charge of it, having been removed to another church, it is now under the care of the new pastor, who, most happily, was a friend of Dr. McAll from the earliest days, and worked with him in the Paris halls.

## A NOBLE LIFE TOO SOON ENDED.

**Mrs. William Gallagher.**

Friends of the mission who have attended the annual meetings will remember well the charming personality of the President of the Easthampton Auxiliary. Who does not remember the New York meeting, when she told us the delightful tale of the genesis of the McAll pickle? And her admirable paper at Elizabeth, last April, telling of "Ways of Interesting Children in Missionary Work"? Who, that heard it, can ever forget it, or her? So full of zeal for the McAll Mission was she; so apt in devising ways and means; so sympathetic in her enthusiasm, that no one could resist her appeal to take an interest in the good causes in which she was interested, and that it seems impossible for us to spare her. It is hard to think that her family, her church, her city, can do without her. It is impossible to think of her work as ended, her activity ceased. Rather, we must believe that just such a one as she, so untiring, so sympathetic, so full of tact, so quick of apprehension, was needed in our Father's business in the larger world, and that she is now serving Him there, His name written on her forehead, and that joy of the Lord which was her strength while here enhanced a thousand-fold by the near vision of Him whose glad helper she was while on earth.

Mrs. Gallagher was born in Ohio, about fifty-one years ago, the daughter of Dr. McCulloch. In 1870, she met Dr. Gallagher while he was attending the theological school in Chicago, and three years later they were married. Dr. Gallagher was pastor of a church in Illinois for four years, then he taught in Philadelphia for two years, in the Boston Latin school for eight years, after which he became principal of the great fitting school, Williston Academy, at Easthampton. Here they lived for ten years, and both Dr. and Mrs. Gallagher were very prominent in the life of the town and the valley. What she was to the boys of the Academy, all of whom she found time and love for "mothering," there are hundreds of young men now coming up into prominence to tell. With her many arduous duties Mrs. Gallagher found time to write much, and she contributed many valuable articles to the *Golden Rule*. She leaves a husband and five children. Her brother was the Rev. Oscar C. McCulloch, of Indianapolis, whose death, three years ago, left a sad vacancy in the ranks of intelligent philanthropy.

We shall miss her unspeakably in our work and at our annual meetings, and the Easthampton Auxiliary must feel nearly paralyzed by her loss. But they will remember that the best tribute they can offer to her memory is to carry on the work as she would have done, striving ever to reach the ideal she was constantly holding before them.

## THE METHODISTS IN FRANCE.

A series of articles in *The Christian Advocate* tell the interesting story of the Beginnings of Methodism in France. It is a story the more remarkable and interesting, because, as it would appear, the very decided benefits that Methodism has brought to France are due to the fact that that church was from the first not welcome in France, and that it has never been and is not now numerically strong. In the early days, Methodism was persecuted not only by the various governments of France, which were "anxious to please the Roman Church by stopping every movement which looked like Protestant propagandism," but also by Protestants, who assailed them as those who wished to make them change their religion. For many reasons, great and small, French Protestants were hostile to Methodism.

"We were a mere district of the English Wesleyan Missions, and we had brought over the English Wesleyan terminology, which sounded very peculiar, not to say strange, in a country like France; also a special hierarchy, quite different from the uses of Presbyterian churches; the practice of itinerancy, so repugnant to the national taste that for this sole reason we have lost several distinguished native ministers and several stations; and, finally, the class-meetings, which by many Protestants had been denounced as a new form of the confessional, and for neglect of which hundreds, if not thousands, of our adherents have been excluded in the last fifty years."

More than this, the stress which the Methodists laid upon Sabbath observance was not only repugnant to all the habits and traditions of French Protestantism from Calvin's time down, but brought up an almost insuperable question of conscience for those who would fain join the Methodist communion. The chief obstacle, however, was the attachment of Protestants to the Reformed Church, as the representative of the old Huguenot Church, for the sake of which their ancestors had suffered so much. So long as Methodism was propagated only as a mission, they still had many friends.

"But when we frankly took the name of a church and inaugurated a French Conference, it was the signal for complete estrangement, and even hostility, on the part of those who had reckoned we would only be an auxiliary society, ready to help in awakening Protestant churches, but willing to remove to other places as soon as that result was obtained and an evangelical minister had been appointed there."

One who looked only upon the surface of things might be tempted to ask here, Why, then, force upon France a church to which her genius and traditions are naturally opposed? The answer comes in the facts further presented by the writer from whom we quote, facts which from the point of view of his church he regards as to be regretted, yet which, it is easy to see, prove



his church to have rendered a far greater service to France than would have resulted from building up to prosperity a new denomination.

"We have all along seen our young men going over to the Reformed Establishment as ministers, evangelists, colporteurs, and in all sorts of capacities, while our young women themselves left us to become ministers' wives, school mistresses, deaconesses, etc. We do not regret them, in one sense, because we could not employ them; nor do we complain of the indirect manner in which God has seen fit to make us useful; but the facts are there, and they explain how our ranks have been thinned, and one might say drained of many of their most promising members.

"It is positive that the Reformed Church has been revived, and after a crisis of acute rationalism is fast assuming the new character of an evangelical and living church. Where only a half dozen pious ministers could be found eighty years ago, hundreds are at work now, and a great number may be reckoned among our spiritual children, having come out of Methodist families or Sunday-schools, and even from our ministerial ranks. I have no doubt whatever that thousands among the members of their congregations owe their religious life to Methodist influence. There is a little of the same thing in other countries, no doubt; but here there is a great deal, and you cannot look anywhere in the Protestant world of France without meeting with proofs that we have not worked in vain, as far as the glory of God and the salvation of souls are concerned, although we are not always allowed the joy of seeing our offspring gathered around us.

"It cannot be denied, moreover, that Methodism has opened the doors of France to English religious influence, and that English ideas and habits are gaining ground in French Protestantism, and even beyond that sphere. The newly-awakened interest in Sabbath observance may easily be due in good measure to this influence."

Still, some of us may ask, Why, then, were the Methodists not content with the part so manifestly assigned to them by Providence of feeders to the Reformed Church of France? Why attempt to introduce a new denomination with all the added cost of a new organization? Ah, Dr. McAll had not then been raised up! It was before he was born that the Methodists, urged by a true missionary zeal, undertook to work for France in the only way that anyone then knew—by sending their own church polity into France with their missionaries. We are too apt to forget that in this respect, as in many others, Dr. McAll's work was unique, and that its most important service to the cause of evangelization, not in France alone, but in the world, was this very uniqueness: that he was content *not* to found a church, *not* to introduce his own denomination into France, but to work beneath the surface, making his

mission a permanent spring, bringing new life and vigor into the churches that already existed there. It was in God's own time that this special revelation came to the man whom He raised up for this particular service. To wonder why no one ever thought of it before is as mistaken as to neglect the importance of the teaching, now that it has been given. No doubt the McAll Mission itself owes much of its success to the influence of the pioneers of Methodism, as it certainly does to many Methodist pastors and laymen who now co-operate in the work of its halls.

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#### THE CORRUPT PRESS OF FRANCE.

[From the *Twenty-fourth Annual Report.*]

We, in this country, have sufficient cause to deprecate the unhappy influence of the cheap newspaper, especially of the Sunday newspaper. But that the cheap press of France is incomparably more baneful is evident from the following, quoted by Mr. Greig in his report, from the pen of Professor Doumergue, of Montauban, on the corrupt press of France :

“ I have lately had occasion to examine a little our cheap press—our half-penny newspapers. I have been completely stunned by this examination ; truly, it passes belief. The cheap press—there is the enemy. The priestly power is nothing : the curse of drunkenness is absolutely nothing, in comparison with this cheap press. Daily, among millions of our citizens of all ages and ranks, this cheap press circulates, instilling the most subversive, the most disgraceful, and the most absurd ideas. It is a ceaseless flow of evil ; everything in it is tainted. It is the hatred of class against class, and of man against man. The effect is to make all appear hateful. It is demoralization by the senses, and by the intelligence. One rises from reading these papers as one would leave some abominable den of vice, disgusted, enervated—the brain and heart literally boiling over. Good, evil, virtue, vice, truth, falsehood, everything uncertain, everything upset, all seems to swim before the eyes. Words have no more their right meaning ; things have lost their true shape ; all is but a huge demoralization, and an unreal excitement.

“ If this is allowed to continue, it is as though one allowed an enemy to fire upon our ramparts red-hot bullets, they will fall. It is as though one allowed the waters to overflow and wash away the banks. It is as though one let some most deadly acid fall drop by drop upon the heart, on the brain, on the conscience, on the will, on the vital organs of our population. All will be horribly, fatally eaten. We cannot resist, we shall be buried in slime and in blood.”

## THE TWENTY-FOURTH ANNUAL REPORT.

This important document has come to hand, and from it we have culled a number of deeply-interesting incidents, which will be found on other pages. M. Soltau's financial report notes the encouraging fact that the income for general purposes was more by £450 (\$2250) than in the previous year, and the expenditure less by £210 (\$1050). Responses to the special appeal to cover the deficit brought in £2110 16s. 6d. (\$10,554.25), of which, most encouraging to relate, nearly half (£1025 1s. 3d.) came from the Continent of Europe. Still there is a debt of £3023 18s. 5d. (\$15,124.10). To meet this debt the budget has been so reduced that the coming end of the financial year will see the exchequer with a balance of £1200 (\$6000). But at what cost to the work, especially in the provinces! Surely none of us want the work to be in the smallest degree contracted. And now that the note of hope is sounding all through our country, is it not a propitious time to make a special effort to pay off the remaining debt of £1600 (\$8,000)? To cheer us in the effort let us read what M. Soltau says in closing his report:

"P. S.—Our report has been delayed this year later than usual. This has proved to be to our advantage, for we are able to add a very encouraging *postscriptum* to the above statement. A few days ago, in this month of August, a gentleman from America, from a part of the country where as yet the American McAll Association has not attempted any work for the mission, found us out while paying a short visit to Paris, and expressed himself as deeply interested in the mission, of which he had often heard and read. He said how sorry he was to find that we were so burdened with debt, and asked if we thought that we could make the promise that we could find sufficient to clear off all during this financial year, if he could find for us the sum of *eight hundred pounds*? We showed him that we hoped to have fourteen hundred pounds towards it by the 15th April, a legacy of two hundred pounds having been left us, which will be paid over this autumn, and that, therefore, the balance needed would be about eight hundred pounds, if he could, according to his generous proposal, find us that same amount."

Mr. Greig, in his annual report, says that the closing of the stations, rendered necessary by the deficit, occurred too late in the fiscal year to admit of an opinion as to the consequences. In Lyons, as we know, the various churches took over the four halls, and no evil has resulted. In Toulouse one hall has been kept going by the pastors, the mission simply paying the rent. In Algiers one hall is kept open by the former agent of the mission, the use of the furniture being given him, and the Y. M. C. A. has undertaken a part



of the soldiers' work. At St. Etienne the work was so dear to the heart of Dr. Hastings Burroughs, to whom it and the mission owe so much, that he decided to continue it himself as a work of faith. Happily, one of our own countrywomen, knowing his worth, has undertaken to defray the necessary expenses of the hall. At Roubourg and Marseilles much of the work to be abandoned was taken up by local friends at their own expense. Two halls were put down in Paris in localities where, since their establishment, other evangelizing agencies have sprung up.

Mr. Greig thus sums up this subject :

“It may, therefore, be stated boldly that the effect of the retrenchments is to render the work of the mission more compact, and to call out the latent evangelistic energy of the Protestant church-going community. The converts of the mission will not cease to have the Bread of Life dispensed to them, though it may not be just in the same way as before, nor by the same well-loved hands. Still, all is not *couleur de rose*. The breaking up of old ties is always painful, and it is difficult for old people especially to accept as teachers strangers in the place of the friends who first led them to Christ.”

It is always hard to estimate results from the Sunday and Thursday schools, for so many of our children come only till they receive their first communion, and others scatter as they grow old enough to work. The following incident, however, is significant :

“Only the other day a Christian lady in momentary distress got unexpected help and comfort from a quiet-mannered hotel chambermaid, and on inquiry found that she had learned all she knew from the Christ preached to her in a McAll Sunday-school.”

The mothers' meetings make decided progress. “More and more time is given to the study of the Bible, and many of them take the form of an adult Sunday-school.” In some cases “the work meeting is transformed in summer into a prayer meeting,” with a full attendance.

Work for the young men and young women is taking on a variety of forms, some of them experimental, but all promising well.

As to converts, Mr. Greig says :

“During the year our efforts attained their natural end in the reception of a considerable number of converts in the different churches. One of the pastors, who has for many years directed a meeting for systematic study of the Bible in one of our halls, writes as follows: ‘I am thoroughly convinced that it is by such meetings that we must bridge over the gap between the mission hall and the church. People are attracted by the evangelistic meeting, become regular attendants, take their place at the Bible-reading, and from that pass on to the church, whose pastor they have learned to know at said reading. That,

at least, is my experience in the hall in which I have the pleasure of working, and some of the best members of my church come from my Friday meeting. In 1895 I received at the Table ten people who had learned to know us in this way. Eight of them were nominal Catholics, but really without any religion; the two others had been born Protestants, but since their childhood had never put their foot inside a place of worship.'

"Such testimony proves that the mission is not useless, and that the old methods of evangelization are far from being superannuated. But are they sufficient? Do they give to those who fill the halls all they need, and do they get in all 'the poor, and the maimed, and the halt, and the blind'? From one of the best-attended of our Paris halls a worker writes: 'What our people need is a habit of personal study of the Bible. They content themselves with taking what is given them, and never seek for themselves, or try to reflect. The mission feeds them too well.' And a provincial director, after alluding, and with reason, to the prosperity of his work, adds: 'Curiosity has entirely ceased. The careless and noisy part of the population has got tired of annoying us, and we see now only a group of serious-minded people, anxious to feed their souls on the Word of God. The new-comers are not passers-by, but friends brought by our *habitués*, and prepared, like them, to profit by what they hear.' And the curious thing is, that little by little our speakers are getting to prefer that sort of audience, and to resent the intrusion into the hall of the very class of the community for whom it was opened.

"Do not let us forget that our work is that of pioneers, not that of pastors; but if circumstances force us to occupy ourselves with the strengthening of the little ones whom God has given us, let us be very careful to attend to the other half of the pastor's task, and set them all to work. This need has been satisfactorily met in two districts of Paris; at Javel, where a new hall was opened in January, and at the Avenue d'Italie, where a series of daily meetings was held in spring in a temporary hall, fitted up in the most summary fashion possible. The stereopticon has also been introduced on quite a large scale into several of our meetings, under the especial patronage of one of the members of the Committee. Sometimes the pictures have been made the principal part of the *séance*, sometimes they have merely served to illustrate the address. Judiciously used, there can be no question but that the lantern is a most powerful aid in evangelization. Unfortunately, the shape of many of our halls makes it very difficult to employ the screen to advantage."

Mr. Greig further speaks of the good progress made by the temperance cause, not only in France generally, but among our people. Workmen's clubs have been founded at Grenelle and Barbès stations (Paris), due to the initiative of certain gentlemen, employers of labor.

## FRUITS FROM HALL AND BOAT.

While I am enjoying the open air, the calm repose of the country, there come crowding into my mind the loved faces of many of our people. First, Madame M., in her small room, telling me of her many troubles and thanking God that she found Salle Rivoli, for after the death of her husband and her only son she was strongly tempted to commit suicide. But she said : " I heard such words of comfort ; they seemed spoken only for me, for they fitted into my life, and when I returned to my lonely room I thought over the good words and tried to sing the hymns ; they comforted me." This woman did not want to be a Protestant, but I am certain that she is built into the spiritual church, of which Christ is the one foundation.

Then I remember a dark, dismal room, where lives an old woman who only lately came to the Hall. Her face was radiant as she told me how precious the meetings were to her and her sister, and, not content to come herself, she brings her friends and neighbors to hear the good words. Certainly God has begun a good work in her heart.

Then there is Madame L., unable to read, and who gets others to read the Bible to her, and then she tells them of the grace of God, of her joy and delight. She is one of those who joined the church at Easter, not alone, but with her neighbor, Mme Roger, who received the good seed in her heart by her instrumentality.

But what especially fills my heart are the *young women*. They are so well inclined, so attentive, it is such a pleasure to watch their growth in faith and joy ; they are seeking to obey the voice of conscience.

My vacation was spent in a tiny hamlet on the wild coast of Brittany. Our lodgings faced the sea, and we had a grand view of it, rocks and islands. It was a time of high winds, rough seas and rains, but still we got out almost every day. On three occasions we were awakened by the howling wind and raging, roaring sea, dashing its waves against the rocks. Our house trembled as if from fear, and we wondered if the roof would be carried off, or only our skylights torn away by the violence of the wind. However, no harm came, except that in a useless attempt to reach the village to post a letter, I was blown over and strained my wrist, which makes writing difficult. I enjoyed the stormy weather and saw seas dashing in foam that I shall not forget.

Not long ago, with some idea of an informal meeting of our converts, I drew out a list of names that is now on my desk ; list of families, of widows, of single women whose hearts the Lord has touched, and to whom Salle Rivoli has been their birthplace. I feel tempted to copy the list and send you. Here are a few :

*M. and Mme L.*, she a converted fortune-teller, now members of the

Reformed Church, who, on October 4th, came to welcome my home-coming with sunny faces.

*Mme L.*, the fortune-teller's mother, who attempted suicide, now seeking admittance to M. Monod's Church. Dear old lady, whom we love in the Lord. A true Christian.

*M. and Mme M.*, fruits of Rivoli Hall, not of my ministry, now *conciërge* at M. Monod's Church.

*M. and Mme R.*, bigoted Romanists, now members of M. Couve's Church.

*M. and Mme P.*, the broken-hearted wife of a drunkard. Now P. dresses like a bourgeois, and his wife has new energy and life. Both members of the Lutheran Church.

*Mme U.* and her blind daughter.

*Widow M.*, poor, afflicted, the weeping widow who has found a friend in Mrs. Theodore Evans, an American lady, a ministering angel, who has wiped away some of her tears.

*Mme J.*, a woman of property, who joined M. Mettetal's Church, one of a group of honorable women who occupy our front seats. Names, we hope, that are written in the book of life.

Then there is an *outer circle*, names that have appeared in my reports, and who, living far away, come in occasionally to see me and attend our meetings. Sunday, 11th September, Lucie came from Trépillon, a convert of the Boat. I spent a day in her village when strawberries were ripe. Lucie was visiting the sick. The priest came in when Lucie was at the bedside; he did not salute her. Is she not the only black sheep of his flock of 200 souls? The priest offered to give the young woman "extreme unction," as she was hopelessly sick, but the mother refused lest it might frighten her. So Lucie suggested prayer when the priest was gone. And she was the priest, and afterwards watched daily and sang to the dying one our hymns. "Come to the Saviour" and "Victory through the Blood of the Lamb" were the dying woman's favorites.

There is the one whom M. Réveillaud calls the wonderful woman, Mlle Jourdan, who was for four years a nun, then an agnostic and a lay teacher. The Boat brought faith, hope, to her. Hers is an aggressive Christianity. She is now preparing her lectures on morals, and M. le Maire has promised to preside. The mayor cautioned her to keep to philosophy, and not say too much about God.

Another of the outer circle is Mlle Cyboule, a nun also, who was at Mme Dalencourt's Home for Evangelists. Now she is staying at Mrs. Matheson's, of Liverpool, previous to entering the Training Home for Missionaries. Two



of our ladies, who helped her on her way to Liverpool, said to me: "If these were the only fruits of the Boat, they are worth all the money spent on it."

Then there are the *regions beyond*, where our converts are found; it is only by letter I can communicate with them, yet how encouraging to know they are holding fast and the fruit is permanent! Here is a letter from M. Bourgoïn, who, from increase of infirmities, has been obliged to give up the direction of the Old Folks' Home, but finds strength and comfort in the Holy Scriptures: "I have news of a young man named Débard, of whose conversion I wrote you. He is a sailor (navy) at Toulon, hoping one day to become a missionary, and has offered himself for the Congo Mission. He says: 'I am well in the regiment, and have not had to suffer on account of my faith; a little chaff, a few annoyances, but the officers are considerate for me; they never inspect my kit, and, strange to say for the marines, I have never had any punishment.' Then he speaks of the good hand of God, of prayers answered and of his joy. Such are some of the fruits of your work, of men and women who in their turn are becoming missionaries at home, and one going, he hopes, to the Congo Mission."

S. R. B.

#### OUR HYMN-BOOK IN MADAGASCAR.

If Dr. and Mrs. McAIL had done nothing more than make the "Cantiques Populaires" the Mission hymn-book, they would have conferred an incalculable benefit upon the French-speaking people. Incidentally its influence upon the service of song in the Protestant churches of France has been very important. For years the hymn-book has been in use in New Orleans and in work among Canadians in New England and elsewhere. Now its field is still further extended. This is from the *Paris Quarterly*:

"We received an order lately from the Rev. J. Peill, of Ambohimanga, for one hundred of our little hymn-books, which we sell at the cost price of two-pence, for use in his work there. A few weeks ago we received a letter from Mrs. Peill, in which she says: 'My husband has asked me to reply to your very kind letter of 25th April, and to thank you for the four packets of 'Cantiques Populaires' safely received a few weeks ago. I am making considerable use of them both for the French soldiers and in my French classes in the schools. It is quite new to me to have evangelistic work among soldiers, with whom I have never before had anything to do, even by ones or twos. \* \* \* On Sunday afternoon I take my parcel of hymn-books and my English concertina to the barracks, and get them to take the books and choose the hymns they like; some of those they choose are quite new to me. \* \* \* There are between forty and fifty of them in this town, and we try to make them all feel that we are their friends. On Monday afternoons I receive those who like to come and see me, and it is then that I get to know them individually.' "



## SUNDAY REST IN FRANCE.

W. W. ATTERBURY, D. D., in the *Independent*.

The movement in favor of Sunday rest for the hard-worked wage-earners of Europe is making quiet, but marked, progress. In France the movement is meeting with surprising success. It has suffered very serious loss in the recent death of the two eminent publicists, Jules Simon and Léon Say, both of whom were among the founders of the French Popular League for Sunday Rest, and its earnest advocates. In place of M. Say, from the beginning its president, the League has elected M. Cochin, a Catholic gentleman of high standing and ability, a member from Paris of the Chamber of Deputies. The League embraces men of all religious beliefs—Roman Catholics, Lutherans, Reformed, Wesleyans, and even Israelites. Besides the League, which deals with the Sunday question on its social and industrial sides, there are other associations for the promotion of the religious observance of the day. The whole movement has the warm support of the leading Catholic bishops. At the last reunion of the numerous Catholic workingmen's associations, which crowded Notre Dame, the cause both of the rest and of the sanctification of the Lord's Day was effectively presented. The weekly rest was also on the programme of the congress *des Sociétés Savantes* last year, at the Sorbonne, when reports were presented on the existing laws of different countries on this subject. More and more it engages attention in public journals, and some even of the more radical organs do not hesitate to advocate it.

In Paris the casual visitor cannot fail to notice the larger proportion of stores closed on the whole or a part of the day. In certain of the better parts of the city the hairdressers, by common consent, now close at 1 o'clock from June to October. The masons and stonecutters have petitioned the Central Society of Architects against Sunday work on buildings, suggesting this amelioration as one means of avoiding strikes. Outside of Paris the most striking feature of the movement is the successful efforts that are made by employés in retail stores to secure their Sunday rest. From nearly every city the papers report the closing of the stores on Sunday afternoon at the urgent solicitation of those employed in them. In a number of instances where there has been hesitation to comply with such request on the part of any, lists have been distributed and posted, of the stores that are willing to grant the Sunday rest, and appeal has been made to the citizens to aid the movement by discriminating in favor of such. A list is given of some twenty of the principal cities where recently the druggists have combined to close their stores on Sunday in turn, one or two being open to meet the necessities of the sick. The numerous trade and labor associations are giving the movement their hearty support. In one or two of the cities the Jewish storekeepers have been among the foremost in granting the Sunday rest.

## A FEW CHANGES.

By MME LE GAY.

Very pleasant news reaches us from Toulouse. The lease of one of the halls having expired in July, a request has been made by the former pastors to have the lease renewed, since they feel quite confident that they can raise the necessary \$200 a year for its support right on the spot. Evidently, the mission has not been in vain in that section, having accomplished the work it set out to do.

Mr. Greig's sister-in-law, Miss Lowe, has gone to Limoges as Bible-reader. Miss Lowe has had a long experience in Paris among the women and children of the mission, and is well fitted to carry on mothers' meetings, Sunday classes, etc. She will, undoubtedly, give a fresh impulse to the work there, ably seconded by Mr. Boyer, the evangelist. Mr. Greig is making a brief visit at Limoges and elsewhere. He never tarries by the way. Blessed with good health and strength, a railway ride is rest for him—it braces him up—so that after eighteen or twenty hours of it, he only asks for an hour or so before he is ready to meet a room full of anxious *ouvriers* and talk to them of the serious things of life, with a freshness and earnestness that carries conviction to all. He has to be in Paris on the 27th inst. for the opening of the new hall, *Salle Beach*, on *Quai des Epinettes*.

Owing to the deficit in the treasury, the station at Roubaix has been given up, and the Rombeaus appointed to Ajaccio, Corsica. It has been a great trial to them to give up Roubaix, having formed attachments there, both personal and for their work, which they felt had been blessed under their care and direction. However, Mme Rombeau writes it is a joy to know that at least a part of it will be permanent. A devoted Christian lady has kindly volunteered to take charge of the mothers' meeting, so successful under Mme Rombeau, and money has been raised to meet the expenses. A recent letter tells of their arrival in Ajaccio. Their first impressions are favorable, the climate delightful, and they are happy to be still working with the mission.

In June, 1891, the first meeting of Woman's Christian and Philanthropic Work was held in Versailles. This convention, held each year since that time, meets in the great tent on the lawn of *les Ombrages*, so well known to French Protestants—the residence of the late Mme André Welther. In 1894 this assembly accepted, as an affirmation of the spirit of their concurrence, the Lord's Prayer. As Mme Mallet said: "It is because we believe in conscience, in the soul and in eternal life, such as it has been revealed by the

Gospel of our Saviour Jesus Christ, with all its promises of pardon and *rèlèvement*, that it is not allowable for us to remain indifferent to the struggle which every day fills the sad world with its victims."

This year the day was of especial interest, as the invitation was given to suggest new methods for progressive work. The President, Mlle Sara Monod, spoke of the ideal toward which the many various societies are striving in their work.

She was followed by such women of Christian experience and courage as Mme Bogelot, the directress of the work among women ex-prisoners, and Mme Abbadie D'Arrost. An especial appeal was received from Mlle de Neuville to young women, who might, by forming small groups, help, when needed, in various works desirous of personal endeavors.

She felt also that McAll halls not in use during the day might serve for such other Christian progressive work as intelligence offices, and during the winter to lodge for the night poor, homeless people who would otherwise be on the street.

A generous unknown friend has offered a large building, to be completely furnished, as a home for the Y. W. C. A. Here, besides lodgings and restaurant, the International Bureau de Placement of the Girls' Friendly and the *Foyer de l'Ouvrière*, there will be a woman's club.

The lady who offers this, although a Roman Catholic, imposes no restrictions in the character of the work, which will be carried on by most devoted Christian women.

It seems a step further in that unsectarian movement toward a pure Christianity of which l'Abbé Bourrier speaks in the Paris daily, *L'Éclair*. After speaking of the movement, which in various places in France has been very apparent among the Catholic clergy, the *Éclair* publishes the letter of the Abbé, who says :

"I well understand that Romanism, with its dogmas, its variations which are now held of no account, its crowned hierarchy dressed in gold, which we admire still, though it has ceased to terrify, with its formal, esoteric heathen worship, is at an end.

"We must break with these old routines; we must overthrow the remains of old prejudice, and frankly avow that we were in a false route. Let us, then, be logical and make the schism. Leave to the Italians their Italian Pope, their Italian worship, their Italian subtleties, above all their morals and superstitions, and, delivered from this network, let us advance toward that evangelical ideal which is irreconcilable with old Roman dogma."

He resumes: "If we want a democratic religion we must take away from childhood that strange catechism of substance, hypostasis, transubstantiation,

and put the simple Gospel into their hands—that Gospel written for the humble is more intelligible. ‘Blessed are they that hunger and thirst after righteousness, for they shall be filled.’

“‘Blessed are the poor in spirit,’ ‘Blessed are the meek.’ Teach them how divine the maxim, ‘It is more blessed to give than to receive.’ Put in the place of the casuistry or the imaginary perfection of the cloister the sublime command, ‘Thou shalt love the Lord thy God,’ and the second, ‘thy neighbor as thyself.’ This is better than dogma.

“You seek this democratic religion. Put the Gospel into the hands of the people, but if you do so you will soon be suspected and expelled by your superiors. When I wished to distribute among my catechumen copies of the New Testament approved by an ancient bishop, I saw my colleagues tear them up before my eyes.

“The day that our priests forever renounce formalism and preach the conversion of the heart and the ‘worship in spirit and in truth,’ we shall have a popular Catholicism. But on that day we must say good-bye to the madonnas which bring in two million francs a year, and sell some of their rich *chasubles* to give the people a popular edition of the Bible. This, after four centuries of printing, the Church has not yet thought of doing. While waiting for this day, let us make the schism.”

The work of the ex-priest Bonhomme in and about St. Palais (Charente Inférieure) is prospering. Beside ex-priests who are preaching the Gospel, seconded by the mission or other Protestant societies, are three still in the Roman Church. Such a one writes to Prof. B.: “I am preaching the Gospel.” He also begs that great precaution be taken in mailing the *Christianisme*, that no one may know that he is a subscriber.

In June a beautiful *fête* was held at the *Maison des Diaconesses* for the various unions of Christian associations in Paris. Most of the churches and many of our halls have their unions, so among the number were some of our girls from the Mission Populaire. Some of these young girls, working all the week, have on Sunday but a half holiday. There is work for the family to be done, and the week’s washing at the Seine. Our Rivoli union has one member, a girl of eighteen, who, beginning her day at 4 or 4.30 in the morning, at the latest, works until 8 or 9 o’clock. These brave girls agreed to help each other with their washings, and were thus able to go with us to Reuilly. A strong appeal was made for young women, that the beautiful work carried on by these devoted women, in the heart of Paris, may not suffer to want of those who are willing to give their lives in this way.

We have rejoiced many times during the heat of summer in thinking of the hundreds of little ones who are sent by the *Œuvre des Trois Semaines* to

the country. Either at the seashore or at Montjavoult or Nanteuil les Meaud the peasants selected by the pastor open their homes, for a small recompense, to these waifs of Paris. It is also possible for a mother with her children to be taken. These "little families" wander about the fields and villages singing our Sunday-school *cantiques*. We were so happy to be able to send eighteen from our Rivoli hall alone this summer. News from the Bon Messenger is always encouraging.

Three beautiful illustrated texts were recently sent by a Baltimore lady for *Bonne Nouvelle*. Yesterday we carried them to be hung, where they will much brighten the hall. This hall is the only one, besides Rivoli, where meetings are held every evening, but it is always full.

#### THE LATEST FRENCH CENSUS.

The menace of depopulation now hanging over France is in no way diminished by the latest census returns. The total population is now 38,228,969. The census of 1886 showed an increase during the previous year of 565,380. In 1891 the number had fallen to 208,584. The present census gives an increase of only 138,819. At this rate the next quinquennial census will show a nearly stationary, if not actually diminishing, population—a condition of things that finds no parallel anywhere else in the world. In national life there is strength in numbers. But the diminishing birth-rate has more serious results than mere disparity of numbers. Not only does it tend to leave a population of mature and aged men, less efficient for military service than the German neighbors across the border; not only does it check the operation of the law of natural selection, thereby defeating Nature's chief agency in determining the greatness of a race; its most serious menace lies in the fact of the breaking up of the power of home ties. Various efforts have been made to discover the cause of the deplorable condition. Students of the problem attribute it largely to the influence of the existing laws of inheritance, which, in compelling a division of the family property among the children, directly encourages the rearing of small families. It has been suggested that a statute resembling the English law of primogeniture would help to counteract the tendency.

M. Sylvain Séquestra is about to join our ranks in Paris, to take up specially the work at Bercy and at the Faubourg St. Antoine, now entirely under Mr. Greig's charge. The Committee have long desired to provide Mr. Greig with an efficient helper, to relieve him of some of the burden that lies heavily upon him. The Mission Church at Bercy will be M. Séquestra's first care, as it needs much more supervision than Mr. Greig has been able to give to it.



## A SUNDAY MORNING IN McALL MISSION WORK.

[From the New York *Evangelist*.]

The twins are seven months old. Their little brother is a kindergarten boy who has responded to my teaching with his loving heart. This has won the mother, and the father also, whose faith began its expression thus: "There must be some one whom we can trust." Some people "cannot see where the religion is in kindergartens." Well, blindness is not always culpable, but in this case the religion came in when the little boy learned that "God is Love," and when he led his parents. So the twins were to be baptized, and the parents determined that they, at least, should be Protestants. They did not know very clearly what the difference was, but so far as they could see they thought they came nearer to the "good God" in our meetings.

Pastor Gout talked with them, and plans were made for Pastor Theodore Monod to place the seal of their parent's faith, such as it is, upon their little ones. They were sincere in wanting to give their children something better than they themselves had. They have read their Testament until it is not attractive externally. They do not know much about creeds, but they wish their children to be Christians. At all events, the twins were to be baptized, and I must be the godmother of the one who was to be named August. How could I refuse? Though this meant that I must be the twins' dressmaker.

The rain poured on that Sunday, but the twins were to be at the church at half past eleven. As I went up the five flights of dark, winding stairs, I found the room much cleaner than usual. On the table was a watercress salad and a bunch of radishes, and on one of the beds a big loaf of bread; on the other bed the two babies, who had not yet had their morning bath. It would probably have been omitted altogether but for the fact that this was their Sunday out. As we had but a half hour, the mother took August and I took Alice. The bowl of water was not very capacious, but it had to do for both. A needle was wanted. They "had one somewhere, but where it had been put, that was the question," as the father said, and there was a great hunt for it.

At last the babies were dressed, though it seemed as if they never would be, when a young man appeared who was to be the godfather of the laddie. Then the mother, with her dress—given for the occasion—put on a little lace hat with jet trimming. As she was not in the habit of wearing anything upon her head, she said, "it felt funny," and proposed to take it off and go without any. I assured her that "it looked nice," and she decided to keep it on.

Then I took "August" under my waterproof and hoped that I should get down the five flights of dark stairs without letting my bundle fall. I just managed to do it. We were at the church in time, and sat in the pastors' room for twenty minutes, where I could witness the communion service. It

was most picturesque and impressive. Pastor Monod is picturesque himself, and his whole person and bearing are saintly. This church of St. Marie was formerly a Roman Catholic church, and is now rather oddly arranged for a Protestant service. Twenty or thirty people at a time stood around the table, which was elevated above the congregation, the pulpit being at one side. It was a picture of devotion. August was good and quiet, but every time the organ sounded he jumped at the new sensation. When the communion service was over the other godmother and godfather arrived.

Pastor Monod entered the room and took the infants' names; the names of godfathers and godmothers. He then asked if the parents were Protestants. They answered "No." "Catholic?" No reply. This was somewhat disquieting. "Why do you bring your children here?" The godfather answered, "They thought it right to do so." Whereupon I explained that Pastor Gout had so advised, and that they, living up to their light, accounted themselves to be in sympathy with Protestants. When asked, "Do you thus promise?" the godfather of Alice answered in full voice, "*Oui, Monsieur.*" It was a strange little party, but the service was as beautiful as it was simple. It certainly was solemn and impressive to the parents. I left them at the door, confident that there was as much faith on the part of these poor and untaught parents as at many a more noble "christening" on the part of those who have had greater light and privilege.

ANNE F. BEARD.

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#### "AFTER MANY DAYS."

Another touching testimony to the value of the 'Cantiques Populaires' is given in the *Paris Quarterly*. How beautiful a thing it is that the hymns sung in our Sunday Schools so linger in the memory.

"A friend writes to us from Dieppe, on the 11th of August, as follows: 'Last evening I spent a few delightful hours at the Sailors' Home here. In the course of conversation I mentioned the McAll Mission, when the lady in charge asked me if I knew the 'Cantiques Populaires.' She then told me the following little story concerning them:

'She visited a poor young sailor of twenty-one who was very ill, and who at first did not wish to hear about the things of God; but as he became much worse after a short time, this lady continued to visit him, and found him becoming more inclined to listen to her, and to like to be spoken to concerning his soul. The night he died he was constantly repeating the hymns he had learnt when quite a little boy in one of the McAll Mission schools. It is encouraging thus to learn of one who has died with the words of faith and hope, taught him in the Sunday school, upon his lips.'

## IN VACATION.

[Translated from *Le Bon Messager*.]

I read the other day these words, "Work for God, and He will give you success," and I was struck by them. How true it is that when we are content to be nothing, we let God have His true place, and "He has chosen the things that are not, to bring to naught things that are, that no flesh should glory in His presence." Also, notwithstanding our ignorance, our imperfections, our weakness, God is pleased to make use of His children to advance the reign of His Son. Has He not said, "I will still glorify thee"? Yes; God wishes to glorify Jesus in His children.

We have just ended a most blessed campaign on board of our missionary boat, *Le Bon Messager*. During three weeks we had the joy of proclaiming the good news of salvation to our honest country people, who followed these conferences with well maintained attention and regularity.

Ponthierry, the first place visited on this occasion, was in the midst of harvest-time, and, notwithstanding that, and the twenty minutes' distance from the boat, we had large audiences, in which we had the pleasure of seeing, several times, accompanied by his wife, one of the staff of a great Parisian journal, who expressed to us the pleasure he felt in being present at these evangelical, informal and fraternal meetings.

During our stay in this place, the inhabitants of a little neighboring village, Boissise-la-Bertrand, situated four or five kilometres distant, who were present quite regularly at our conferences, begged us to stop at their place, on our way, for at least a few days, which we promised to do. We went there, accordingly, meaning to remain only four or five days at most, but the meetings were so blessed that we were obliged to stay there twice as long as we had intended, and it was with the greatest regret that the inhabitants submitted to see their *Bon Messager* depart. Boissise-la-Bertrand contains scarcely two hundred and fifty souls, but our boat was well filled, and the number of hearers was larger every evening; the authorities were very sympathetic; everything went on with enthusiasm; we felt the presence of God's spirit.

We had the joy of selling there thirty-seven New Testaments, three Bibles and fifty-seven copies of our beautiful Popular Hymns during our too brief stay. As to results, God only knows the work in the hearts of this population, but we believe sincerely that many found the Saviour. A company of young girls have begun to read their New Testament together, and have promised us that they would do it daily. A very simple incident, but not without importance, occurred at our last meeting in this village. Several persons came to tell us that they had been praying to God that the tow-boat,

which was to take off our boat, might not pass the next day, and that thus we might have one more meeting. This is great simplicity, perhaps you say, but yet it is a child's faith; it is this childlike faith that saves: "Unless you become as a little child," etc., "Theirs (*i.e.*, the little children and those who are like them) is the kingdom of heaven." Let us think awhile of our privileges, for "To whom much is given, of him much will be required." At our homes, in our large cities, we have abundant opportunities to hear the Word of God, and to accept salvation—temples, halls for meetings, etc.—and our brethren in the country lack the most necessary means. How impatient we sometimes are if a meeting or a jubilee service lasts a few minutes more than the usual time; it would seem, indeed, that, like some Swiss clocks, we were obliged to sing "cou-cou," that is to say, make our bow when the clock strikes, not giving a thought to that soul, who, touched by the Word of God, is struggling, seeking to escape from the bonds of the devil, and who, perhaps, just for want of those few minutes which we grudge him, falls again into indifference, hardness and sin. Here, at Boissise, our meetings, begun about 8 o'clock, by singing, did not close until about 10 o'clock, and, at that hour, no one seemed inclined to go away; the holidays presented full attractions in the neighborhood, but these good people, deprived of the Gospel, preferred to come and be filled with Him, who said, "I am the bread of life, he that cometh to me shall never hunger;" they came to draw near to the living God, revealed by Jesus in His Word.

A good woman, seventy-eight years old, who gave her testimony for Jesus, and who each evening brought her lantern to light her in returning (how many historical memories that calls up!), said to us, at the end of a conference the subject of which happened to be "The ten virgins and their lamps," that she well understood the necessity of having a light to find her way, and that spiritually she should be herself a light for the men and women around her, by her life, in accepting in her heart Jesus "the light of the world." "And the life (of Jesus) was the light of men." If, then, we wish to be lights for the world, we must live the life of Jesus, and "all things are possible to him who believes." The Gospel is veiled only for those who perish, for the unbelieving, in whom the god of this world has blinded the mind.

We left *Le Bon Messager* at the bridge of Chartrettes, where, in spite of unfavorable weather and quite a long distance from the villages, we began our mission with over eighty people. Let us not forget to pray God that he will send laborers into the harvest, into our dear France, and, also, the means to follow up the work of the Boat.

Your devoted friend in Christ,

A. QUÉHEN.



## INCIDENTS FROM THE ANNUAL REPORT.

The Bible woman of a Paris station writes thus of a girl who has lately occupied her much :

“The girl is a rag-picker, nineteen years old, an orphan, brought up by an uncle and aunt, both drunkards, and receiving from them always more kicks than halfpence, living in one of the worst streets of Paris, and having daily before her eyes the vilest of examples. She has been coming to the meeting for some months now, and is so completely changed that the neighbors, and even her fellow-worshippers at the meeting, have great difficulty in recognizing her. It was not easy to tame her, and we more than once were on the point of giving up in despair ; but at last the affection and sympathy we felt and showed overcame her resistance, and she was won. The first time she came in she did not dare to mix with the others. She was excessively dirty, being in the habit, as she owned later, of washing herself only once a week. I had asked my girls to be kind to her, hoping by that means to win her over ; and by way of showing them a good example, I began by kissing her myself when she came into the hall, and the others all did the same. What was my astonishment to see her arrive next Thursday newly washed and combed ! When I told her how pleased I was, she replied very touchingly : ‘It is because I love you so dearly, and because I want another kiss to-night.’”

From Corsica we hear as follows :

“In a village where everything, even the smallest quarrel, is settled by powder and shot, a man who had lain a whole night in wait for a neighbor—without succeeding in killing him, it is true—was sufficiently enlightened by the Gospel to declare that henceforth the Bible would be his meat and drink, that he might be taught and kept of God. It was here that the explanation of the ten commandments produced general stupefaction, the people saying to one another : ‘We never heard anything like this.’ The news that has come to me since shows that work is going on in more than one heart.

“In several villages the *gendarmes* made a point of protecting me as soon as they had heard one or two addresses. Several of them asked for Bibles ; others seemed deeply moved by what they heard.

“God seemed also to call upon the persecutors to consider their ways. A few days after I left A——, the son of one of the ringleaders of the opposition stabbed another young man without any provocation, and was imprisoned in consequence, which made people say : ‘You can’t attack the Protestant with impunity.’ It is true that they had not contented themselves with making a noise by firing off pistols ; they had shot into the room in which I slept at night, and broken several panes of glass. Although they had come to attack



me, their courage only got the length of beating the mistress of the house. When it was suggested that complaint should be made to the authorities, the neighbors declared that if we did so they would swear that they had seen nothing, for, said they, our relatives are not sufficiently numerous to assure us that we can make good our position in the face of all contingencies."

From Rochefort, Pastor Dürrleman writes :

"Our children's meetings are well attended, and our Christmas trees were beautiful. Our meeting people at Rochefort gave us 34 francs for the tree. On the 1st of November we collected in our hall 63 francs for the mission, besides 20 francs for the deficit. In all 117 francs from these poor people, who have scarcely sufficient to live. Besides, every Sunday evening, they subscribe one sou for the South African Mission. A poor woman said to me the other day : 'As soon as I can I shall buy a Bible from you.' I asked her whether she would not soon have enough cards to exchange for a Bible. She replied : 'Yes, I might ; but I heard you say the other day that there was a deficit, so, as soon as I can, I shall buy one.' "

Pastor Robert's report from Toulouse is particularly touching. It will be remembered that Toulouse was one of the cities where, in view of the deficit, the work was to have been closed :

"One thing is evident : a change of such importance as that which has come over our work at Toulouse brings to the front many things which would otherwise remain in obscurity. It would be no easy matter for us to convey to the directors of the mission, and to the readers of the report, anything like an idea of the sorrow felt by the people here at the closing of the halls and the discontinuance of the meetings. True, one will go on for a time, and will be in very good hands. My earnest hope and prayer is that before next September it may become evident to the committee that the work can be continued. Such a decision would be hailed with joy by many. We have heard touching words of kindness from our regular attendants, some of them very poor in this world's goods, but rich in love and in good wishes towards us ; and, what is of more importance still, we have heard many, *very many*, testimonies rendered, coming, some of them, from quarters where they were least expected, and all bearing witness to the great comfort and blessing which our meetings have been the means of procuring.

"Allow me to mention just a few. One poor woman, at the close of the last meeting held at St. Michel, said : 'My heart is very heavy. My husband indulges in drink, chiefly on Sundays. When I could get him to bed, I hastened to the meeting, feeling often very sad, but *I always got comfort there—*

my load of care was lifted, and peace took the place of trouble, so that I returned home strengthened and encouraged. Now it is all over! Whatever shall I do? Where shall I spend my Sunday evenings? The outlook is a dark and sad one for me.'

"Another said: 'I am a poor old cripple. I could just manage to crawl to the meeting at St. Michel. It was such a treat to me to be there, for I did so enjoy what was said; then you have been so kind to me, visiting me in my room when I have been unable to get out. I shall miss all this very much! But, perhaps, after all, it may not be for long. Perhaps the Lord will soon take me. I don't see that I am of use to any one.'

"We also received an unexpected, but welcome, visit from one of our oldest *habitués*. She knows by experience the full meaning of three things—bodily suffering, poverty, and a drunken husband! She brought with her a small gift for one of the members of my family who is about to settle in England, and begged as a favor that all the female members of the family should pay her a visit before leaving Toulouse. Her sorrow at the thought of the discontinuance of the meetings was too deep for words, and found expression in abundant tears. To Mrs. Robert she said: 'My home is not a happy one, because of my husband's habits. My one consolation was to get to the meetings; there, at least, I have been happy.' It was suggested to her that the meeting she most frequently attended would be kept on for some months. 'Yes,' she said, 'I know it; but six months will soon pass away, and then all will be over!' 'Nay,' we said, 'you will have the "*temple*" which you may attend.' 'Oh, yes, I know; but that is not the same thing. I have been accustomed so long to the *Réunions Populaires*. I understand what is said there; it meets my soul's wants. I have kept hoping the meetings would not be closed after all, and now I am sorely troubled.' And the poor creature looked it.

"A few months since a woman entered the hall at the Colombette, in compliance with the invitation made her by our doorkeeper. Since that first visit she has rarely been absent from the meetings—only, I think, when kept away by sickness in her family. When visited by Mrs. R., she said: 'I was so powerfully impressed the first time I attended the meeting that I cannot describe what I felt. When prayer was offered or addressed to God, when I realized that those gentlemen were *speaking to God* (her own words), I was so deeply moved that I shed tears abundantly; I really could not keep back my tears, and I resolved mentally that I would always attend when possible.' A New Testament was given her, which she has read through. This poor woman has strong religious feeling, and even religious wants. Unfortunately, there are superstitious ideas which cling to

her still; but it can hardly be otherwise, considering the imperfect, not to say false, teaching she has received all through her life.

Pastor Robert was formerly the director of the work in Toulouse. He is now pastor of the Wesleyan Church in St. Servan, but the pastors of Toulouse, as has been said elsewhere, are carrying on the work in one hall.

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#### AN INCIDENT ON THE BOAT.

[From the Paris *Quarterly*.]

The meetings at Ris were very encouraging, but at Soissy-sous-Etiolles, only two or three miles farther up the river, embosomed in lovely scenery, the success was even greater. The boat was generally crowded, and sometimes there were people outside, too.

On the first Sunday, one of the audience, having imbibed too freely, manifested his approval of the preacher's sentiments by a frequent "bravo, brother!" notwithstanding all our injunctions to him to be quiet.

Next day he waited to speak to M. Huet in the long, straight avenue of clipped trees which led to the village. (These avenues are quite a feature of this district.) His clothes were in rags. He said that at the quarry where he worked his "mates" forced him to drink, and thus squander all his money.

In the evening he came again, slightly under the influence of liquor. But he promised to "behave well," and that night, and for three following ones, he kept his word. Then he disappeared. But a fortnight later he came well dressed in new clothes! But, alas! he had been so overjoyed that he had begun drinking again, to celebrate his victory! He wept and promised amendment. He could not be admitted then, "but you shall come in when you behave reasonably," added Mme Huet.

The poor fellow could not read, and belonged to no church. What a terrible foe to the Kingdom of God is this dreadful "drink."

All about this part of the Seine are large quarries, whence are taken the hard, rough yellow stones, so extensively used for foundations and internal walls. Numbers of men are employed in the quarries, and in loading the numerous barges that are daily passing up and down. The large blocks of softer, white stone, used for the external walls, are obtained from the hills surrounding the Oise, below Creil.

One evening, when I was visiting the boat, I heard a young workman say to one of his comrades, who had bought a New Testament, "What's that?" "A life of Jesus Christ." "Ah, for my part I would rather have two litres of wine." Next evening he, too, bought a Testament.

## LA VILLETTE.

This school has a peculiar character. Composed of children taken from the street, it has from its origin a mercurial character, is somewhat disorderly, and its services do not lack the unexpected. The attendants are, for the most part, street Arabs, living in the gutter and in the filthy courts in which the families of rag-pickers are huddled, breathing the infected air and a moral atmosphere that is no better. Both the little boys and the little girls have the same bright and roguish eyes, the same emaciated faces and limbs which reveal many privations, the same desire to laugh, to move about, to make a noise, to knock over chairs or a too-confiding playmate, the same inability to listen quietly to what is taught them of the Gospel. As to their material aspect, they all have the same ragged clothes, soiled hands, spots on their faces. It is because most of them are left to themselves; the father and mother are away at their daily work, and the children live in the alley and the court; and at evening, when the mother is late in returning, they squat on the doorstep, the large sister holding the baby in her arms, and they fall asleep under the stars, in God's keeping. The babies, too, have a rôle to play in the school. We must have them, because without them we would not have the large sisters, who are their nurses. Only, as they are very headstrong, and often succeed in escaping and trotting about in the hall, they are playthings much prized by those who are on the watch for every opportunity to laugh and be amused.

Is it possible with such surroundings to accomplish anything? Yes, notwithstanding all, because these children have warm affections, and, when they love the "gentleman of the meeting," they show their affection in all sorts of ways, and listen to him with pleasure. Thus we see some of them gradually transformed, morally and physically; the miserable, ragged young girl becomes neat and attentive, and the work of God is done in her heart. One of the little nurses, of whom I just spoke, came to the school last spring with her little brother, who obliged her more than once to go away in order not to disturb the lesson. When she first came, her hair was tangled, her clothes disordered, her face and hands could not be touched without repugnance. She is to-day one of our good pupils, always clean and respectful, and, lately, to her great joy, she has obtained a Bible, portions of which she reads aloud to her mother.

Many of our boys have this summer been successful in the common school. One of them obtained the "prize of excellence," accompanied by a savings bank book with a sum of a hundred francs. What joy for his family! The fine fellow was enchanted to show us his beautiful book and his savings bank certificate. Now, become an apprentice, he has exchanged the school for the evening meetings.

A dear young girl had her heart touched by the Gospel a few months ago. Her father is a widower, and she acts as mother to a little brother of six years. Having come to Jesus herself, she felt a desire to do something for those around her—first for the little brother. She redoubled her care and affection for him, and it is touching now to see her follow this little man, watch over him, check him, and make him obey her. Then came the father. He was a drunkard, and for a long time his poor child did not dare to speak to him of the Gospel meetings. One day, however, she ventured. "Father," she said to him, "will you not go with me to the meeting? You will get good there." "Why not?" said the father. "Let's go." That evening he had been drinking and his appearance left much to be desired, yet his little daughter invited him again the following week, and he went with her, unhappily in the same state. The third attempt was more fortunate; the father was conquered. A month later he took a pledge of abstinence, and now he may be seen week after week in our hall, seated between his two children, and listening with respect to the word of our God. Many facts of the same kind rejoice us and encourage us in our work among the children of la Villette.

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#### DR. McALL'S MEMOIR.

To the notices of this beautiful book given in our last number we would add one from the *Christian Advocate*, which appeared since that time. It is so just in its estimate of the importance of Dr. McAll's work that we cannot afford to lose it:

"As founder of the *Mission Populaire* of France, the well-beloved name of Dr. McAll is not likely to be forgotten. Many will be interested in Robert Whittaker McAll as portrayed by his wife, who are already familiar with his quiet, benign, yet forceful personality, which, while only occupied in doing his duty, was also revolutionizing modern missionary methods. So quietly and so concentratedly did Dr. McAll work that it is not easy to remember that when he began in Paris his simple methods were so untried as to be novel, and that when he left his work those same simple methods had become the acknowledged models for all such work and workers. This book is a tribute of wifely love, and the very title-page has a pathos of its own as we read, 'A Fragment by Himself: A Souvenir by His Wife.' Mrs. McAll draws charming pictures of her husband's pious ancestry, his singularly beautiful boyhood and his concentrated manhood. The different stages of his life seem to make one perfect harmony, of which she emphasizes as the keynote 'the joy of active service'—a note which fully echoes the life she so lovingly delineates."



## ALFORTVILLE.

The Thursday-school is well attended, although we have a company of children who are very susceptible to the beauties of nature, and who, during summer are apt to play truant that they may go to play in the Bois de Vincennes, which is very near, on the banks of the Marne, which flows close by. This play is not without danger. When I arrived the other day, a company of children came, as usual, to meet and escort me, and, on the way, a little boy, eight or nine years old, very bright and intelligent, said to me, with a very superior air : " Do you know, Mlle, I fell into the Marne the other day ! " " Yes," added another, " and they had to go and fish him out." " Oh," he said, " I could have gotten out very well myself, if nobody had come." I doubt it very much ; but he was quite sure in regard to the matter. In this part of the country, where the Seine flows on one side and the Marne on the other, accidents often happen, and people are quite used to them. Only yesterday, I was on the boat, going to school, when, raising my eyes, I saw a gathering of people on one of the banks of the Seine. The river had risen very high the last few days, and the water receding, had just left on the shore the body of one who had been drowned. The Commissioner was there to prove the death, etc. On the boat, beside me, two ladies were talking about it, and one of them said, with perfect coolness, and without the least emotion : " I can never come by here without seeing something of this kind ; but that's nothing ; the worst was when, about six years ago, I saw at the bridge of Charenton the body of my husband taken out. He had disappeared some time before, and he was drowned. You see I am used to it ! " Happily, persons so well supplied with calmness are rare, even in Alfortville.

If, during the summer, our children make more excursions than we approve, in winter, on the other hand, on the day for school they do not despise at all the pleasant atmosphere of the well-warmed hall, and the delightful prospect of the Christmas tree. Yet, besides these little " Christmas birds " there are a good number of children who really come because it gives them pleasure. I hardly dare yet to say that they come for the good they gain, yet I believe that is so. When I see all these little faces turned towards me, to listen to the " Story," and their serious attention when, happily, the interesting and easy lesson touches them closely, I can but think that it is impossible that the Lord is not at work, and is not making His presence felt in these young hearts.

The actual attendance is between 49 and 56. They are chiefly little ones. The ages vary between 4 and 10 years. We have a few larger ones, from 11 to 13 years old, but not many, for when they reach that age they begin their apprenticeship, and we no longer have them. What

pleases me is that if, by good fortune, they get a day off, or if they have no work, they come back to school, and continue coming very regularly, until they again take up their work.

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GRENELLE.

Among those whom we have admitted to our little church this past year, there are three cases of special interest, of which I will give a few details.

Mme H. de B. is the widow of a captain in the French army. She is of a Catholic family, and her name is an old and distinguished one. Great trials and great reverses have brought her down to a position of great straitness. She was brought to the meeting by M. and Mme G., who have been members of meetings since 1874.

We found in her one who was suffering in mind, in body and in soul. We were struck by the way in which God had prepared her to receive the Gospel of His grace. A kind lady at the American Episcopal Church, Mrs. E., found work for her, and the sympathy received from that lady, together with the impression made by the regular attendance at our worship at 2 o'clock on Sundays, and the conversations we had with her, led her to yield herself entirely to the Saviour of lost and weary ones. So soon as she had found Christ she desired to take with us the Lord's Supper, and unite with the Lord's people.

Mme L. is of Swiss origin, and Protestant by birth. She has long been away from her native land, being settled in Paris with her husband, who is a cab driver. Like so many others she drifted into a life of utter carelessness, not seeking for any place of worship, nor taking any thought for her soul's welfare. Her only child fell ill, and a neighbor said, "Why do you not take him to the dispensary in the Rue de l'Avre? It is carried on by Protestants." At once she found us out; her little boy was carefully looked after by Dr. de Pradel and speedily recovered, while the work of God began in the poor mother's heart. Old impressions were revived, and she began to attend the evening meetings regularly, then the Sunday afternoon service, and a few months since she professed her faith in the Lord Jesus as her Saviour.

Mme B. is also of Protestant origin, an Alsatiennne, but like the former, she had gone far from the influences of her childhood. Married to a Catholic, she found herself in Paris, lost in the great city, with her drunken husband. Some years ago she came occasionally to our meetings, but since 1892 she had not appeared. This winter, however, worn out by sore trials, disgusted by her husband's inveterate drunkenness, and seeking some consolation, she came again to the meetings. I was attracted by her appearance, she was so calm and dignified in her manner, reserved and sad, yet following so eagerly all that was said. I visited her, and she poured out all her sad history. Ill and exhausted,

she had to enter the hospital to undergo a severe operation. I was not sure as to her state of soul, but I received the following letter from her after she had entered the hospital, written the day before she was to pass under the surgeon's hand. "I am very brave," she writes, "for I know that He is there close to me, and I know well that He will guide the hand of the operator, and His hand is sure. I have prayed much since yesterday, and I have said to the Lord, 'Here I am, Lord, do with me as Thou seest best.' And I know that He has heard me; His will be done. If I am to die to-morrow I shall go to Him, and in His abounding mercy He will have compassion on my poor little boy. I feel very weak, but I believe that He has judged it wise thus to weaken me to show me how feeble and helpless we are before Him. I end this by begging you not to forget me in your prayers. *Au revoir ici ou la-haut.*"

This letter showed us clearly the work that the Holy Spirit had wrought in her heart. She was received into the Church a few weeks after leaving the hospital. She has to return there for another serious operation.

There are several others among us who we have every reason to believe are truly on the Lord's side, and who will be received in due course as members of the Mission Church.

E. ESCANDE.

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#### CANNES.

[From the *Paris Quarterly*.]

It was the writer's privilege to spend three months at Cannes—May to July of this year—and to labor during that time in the mission. The *season* was almost over when we arrived, and, as a sequence, many of those who habitually attend the meetings had already left to seek work elsewhere for the summer months. We had, notwithstanding, an average attendance of quite forty persons in the adult meetings. The yearly average is seventy. It must be remembered we were there during the warm months, the thermometer, on some days, registering 110° at 6 o'clock p. m.

There is, as might be expected, a considerable Italian element among those who attend. A goodly number of these, as well as others, have felt something of the power of the Gospel; evil practices have been given up, good impressions have been produced, resulting in several cases in conversion.

The Sunday-school and Thursday meeting for children deserve to be noticed. Both are well conducted and well attended. Great praise is due to those who have perseveringly labored among these children, and who have succeeded in storing the minds of the scholars with Divine truths. During our stay we visited the school and Thursday meeting about twenty times, and on each occasion questioned the scholars on Biblical subjects taken from the Old and New Testaments, when on every occasion, *save one*, we found them able to give satisfactory answers.

## SHALL WE HAVE ANOTHER MISSION BOAT?

[From the *Paris Quarterly*.]

A few weeks ago the following letter was received by Mr. Greig. We give a literal translation of it, that our readers may see how the Spirit of God works in many hearts to incline them to pray and to labor for the work in France, and also to show how great an impression the Mission Boat has made during its short existence here.

The cost of another boat with all its fittings would not be less than £1000, and it would require about £400 a year to work it. We shall do nothing until we see the guiding hand of the Lord more clearly in the matter.

“B., 14TH AUGUST, 1896.

“MONSIEUR GREIG: A person of French origin, living in Switzerland, after God, her Saviour, loves especially France. She prays daily for its moral and religious regeneration, and especially by the means of the McAll meetings, since the sorrows of 1870. She has already, and especially since that time, done what she could pecuniarily for it, according to her limited means. But last year on reading an account of the evangelization by the Mission Boat on the Seine, etc., she has often been desirous to ask the committee of the McAll Mission, which she thinks started this boat, if it has one on the Loire, and on the Garonne. That is what I ask you to-day, and beg that you will reply at once, so that the person in question may be guided as to how to employ the great sacrifice she intends to make for the evangelization of her beloved land.

“She knows that there are many societies that work in France; but the method that seems to her would be the most useful or the most fruitful for the moment, or which would supplement the others, would be the above-named boat on the Loire, the Garonne and their tributaries. She desires, then, to know if such a boat yet exists, and if not, if the mission sees the need of it, and will make an appeal to the patriotism of the French to provide one. If so, she will subscribe for the sum of 1000 francs (\$200), which she will hand over when the mission is able to begin the construction and will have fixed a date. If her desires cannot be carried out, she engages herself in no way, and she will dispose of the sum named as she feels will be best for the advancement of God's kingdom in France.

“She desires to remain unknown, and I beg that you will not seek to find her name.

“Will you kindly, monsieur, favor me with an answer quickly, if even it cannot be a decisive one, so that the donor may see if she can wait till you can make known your views on the matter. If your mission already possesses one or more boats on the rivers of the centre and south of France, she can give you the sum named to help in their support.

"Waiting a speedy answer, will you accept, monsieur, the expression of my Christian and very fraternal sentiments, and my most grateful thanks for the blessed work that you carry on, as did the very dear M. McAll, in beautiful and, since 1870, most unhappy France.

" \* \* \* "

# RECEIPTS OF THE AMERICAN McALL ASSOCIATION FROM AUXILIARIES AND CHURCHES

FROM SEPTEMBER 15 TO NOVEMBER 15, 1896.

MAINE, \$13.50.		NEW JERSEY, \$392.75.	
Augusta Auxiliary . . . . .	\$13 50	Elizabeth Auxiliary . . . . .	\$36 50
MASSACHUSETTS, \$240.25.		Morristown " . . . . .	183 75
Andover Auxiliary . . . . .	\$97 25	Orange " . . . . .	157 50
Boston " . . . . .	100 00	Trenton " . . . . .	15 00
Lo-veil-S. Robitschek . . . . .	1 00	PENNSYLVANIA, \$89.34.	
Worcester Auxiliary . . . . .	42 00	Chester and Vicinity Auxiliary . . . . .	\$4 68
CONNECTICUT, \$379.11.		Glen Summit Chapel Sunday School . . . . .	24 91
Meriden Auxiliary . . . . .	\$100 00	Scranton Auxiliary . . . . .	59 75
Norwich " . . . . .	262 21	MARYLAND, \$73.50.	
Norfolk Congregational Church . . . . .	14 00	Baltimore Auxiliary . . . . .	\$73 50
Plantsville " . . . . .	2 90	INDIANA, \$105.00.	
NEW YORK, \$483.66.		Indiana Auxiliary . . . . .	\$105 00
Buffalo Auxiliary . . . . .	\$18 00	BRITISH COLUMBIA, \$20.00.	
Ithaca—Woman's Union Missionary Soc'y . . . . .	51 00	Victoria—J. G. Van Rijn . . . . .	\$20 00
New York Auxiliary . . . . .	330 00		
" " Seventh Presbyterian Church . . . . .	9 66		
Rochester Auxiliary . . . . .	75 00		

## FORM OF BEQUEST FOR PERSONAL ESTATE.

I do give, devise and bequeath to the American McAll Association the sum of \_\_\_\_\_ dollars.

## FORM OF BEQUEST FOR REAL ESTATE.

I do give and devise to the American McAll Association the following described property.



## MISSION HALLS IN PARIS AND SUBURBS.

MISSION HALLS IN PARIS.	ADULT MEETINGS.	
	SUNDAY.	WEEK-DAY.
23 Rue Royale (near the Madeleine), . . .	4.30	{ Tuesday, Wednesday, 8.15 Thursday, Friday, 8
*104 Rue St. Antoine, Salle Rivoli, . . .	4 and 8	Every evening, 8
8 Boulevard Bonne-Nouvelle, . . .	8	Every evening, 8
*56 Boulevard Barbès, Montmaitre, . . .	8.15	Tuesday, Friday, 8
*142 Rue du Faubourg-St.-Antoine, . . .	8.15	Tuesday, 8.15
*39 Rue de Ménilmontant, . . .	3 and 8	Tuesday, Friday, 8
231 Rue Championnet, . . .	8	Tuesday, Friday, 8
*60 Rue Monge (Quartier Latin), . . .	8	Tuesday, Friday, 8
* { 90 Rue d'Allemagne, La Villette, . . .	8.15	Thursday, 8.15
{ 121 Rue de Meaux, La Villette, . . .		Wednesday, 8
*117 Boulevard Voltaire, . . .	8	Wednesday, Friday, 8
*19 Rue de l'Avre, Grenelle, . . .	8.15	Thursday, 8.15
*17 Rue du Marché, Neuilly, . . .	8	
* Rue Taine, Bercy, . . .	8.15	Wednesday, 8.15
*157 Rue Nationale, Gare d'Ivry, . . .	8	Thursday, 8
*16 Rue Augereau (Rue St. Dominique), . . .	8	Tuesday, 8
*62 Rue de Javel, . . .	8	Wednesday, 8
* Avenue Saint Ouen and Rue Cham- pionnet, . . .		
33 Rue Mouton Duvernet, . . .		Friday, 8.15

## MISSION HALLS OUTSIDE PARIS.

*Puteaux, 8 Rue Godefroy, . . .		Wednesday, 8
*Montreuil-s-Bois, 175 Rue de Paris, . . .	8.15	Thursday, 8.15
*Pantin, 44 Route de Flandre, . . .	8	Thursday, 8
Boulogne-sur-Seine, 5 Rue Mollien, . . .		Tuesday, 8
*Nanterre, 8 Rue Saint-Denis, . . .		Tuesday, 8
*Ste-Gemme, . . .	Afternoon	Saturday, 8
*Saint Germain-en-Laye, 16 Rue de l'Aigle d'Or, . . .		Wednesday, 8
*Alfortville, 12 Rue Veron, . . .		Thursday, 8
*Lagny-sur-Marne, . . .	8	

## MEETINGS ARE ALSO HELD IN THE FOLLOWING PLACES:

Sèvres, . . .		Friday, 8
Pontoise, 31 Rue Basse, . . .		Wednesday, 8
Pré-St. Gervais, . . .		Wednesday, 8

Sunday and Week-day Schools and Children's Meetings are held in the Halls marked thus\*. Mothers' Meetings, Y. M. and Y. W. C. A. Meetings, Bible Classes, etc., are held in many Halls. In all, about 150 meetings of all kinds are held weekly in Paris and the Environs.  
Weekly Prayer Meeting, 23 Rue Royale, Friday, at 5 o'clock.

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